Great Britain & Ireland
K.
Charles II., King.

# A COLLECTION OF His Majestie's GRACIOUS LETTERS, SPEECHES, MESSAGES, AND DECLARATIONS

Since APRIL 4/14 1660.

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MVSEVM
BRITAN
NICVM

# His Maiestie's GRACIOUS LETTER TO THE House of Peers, From *Breda*, *April* $\frac{4}{14}$ 1660.

SENT BY

Sir *JOHN GRENVIL* (now Earl of *BATH*)
And Read in the House *May* the first.

*To the Speaker of the House of Peers, and to the Lords there Assembled.*

CHARLES R.

RIght Trusty and Right Well-beloved Cosins, and Right Trusty and Well-beloved Cosins, and Trusty and Right Wel-beloved, VVe Greet you well: VVe cannot have a better reason to promise Our Self an end of Our Common Sufferings and Calamities, and that Our Own Just Power and Authority will with Gods Blessing be restored to Us, then

that We hear you are again acknowledged to have that Authority and Jurisdiction which hath always belonged to you by your Birth, and the Fundamental Laws of the Land: And We have thought it very fit and safe for Us to call to you for your help in the composing the confounding Distempers and Distractions of the Kingdom, in which your sufferings are next to those We have undergone Our Self; and therefore you cannot but be the most proper Counsellers for removing those Mischiefs, and for preventing the like for the future: How great a Trust we repose in you for the Procuring and Establishing a Blessed Peace and Security for the Kingdom, will appear to you by Our enclosed Declaration; which Trust, We are most confident you will discharge with that Justice and Wisdom that becomes you, and must always be expected from you;

and

and that upon your Experience, how one Violation ſucceeds another, when the known Relations and Rules of Juſtice are once tranſgreſſed, you will be as jealous for the Rights of the Crown, and for the Honour of your King, as for your Selves: And then you cannot but diſcharge your Truſt with good Succeſs, and provide for, and eſtabliſh the Peace, Happineſs, and Honour of King, Lords and Commons, upon that Foundation which can only ſupport it, and We ſhall be all happy in each other: And as the whole Kingdom will bleſs God for you all, ſo We ſhall hold Our Self obliged in an eſpecial manner to thank you in particular, according to the affection you ſhall expreſs towards us: We need the leſs enlarge to you upon this Subject, becauſe We have likewiſe writ to the Houſe of Commons, which We ſuppoſe they will communi-

cate to you: And We pray God to bleſs your joynt endeavours for the good of Us all. And ſo We bid you very heartily farewell. Given at Our Court at *Breda*, this $\frac{4}{14}$ day of *April*, 1660. In the Twelfth year of Our Reign.

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His

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# His Maiestie's DECLARATION

From *Breda* to all His loving Subjects,
*April* $\frac{4}{14}$ 1660.

Charles Rex,

CHARLES by the Grace of God, King of *England*, *Scotland*, *France* and *Ireland*, Defender of the Faith, *&c.* To all our loving Subjects of what degree or quality ſoever, Greeting. If the general diſtraction and confuſion which is ſpread over the whole Kingdom, doth not awaken all men to a deſire and longing, that thoſe Wounds which have ſo many years together been kept bleeding, may be bound up, all We can ſay will be to no purpoſe: However, after this long ſilence, We have thought it our duty to Declare how much We deſire to contribute thereunto; and that

that as We can never give over the hope in good time to obtain the Poſſeſsion of that Right which God and Nature hath made Our Due, ſo we do make it Our daily ſuit to the Divine Providence, that he will in compaſsion to Us and Our Subjects, after ſo long miſery and ſufferings, remit, and put Us into a quiet and peaceable Poſſeſsion of that Our Right, with as little blood and damage to Our People as is poſsible: Nor do we deſire more to enjoy what is Ours, then that all Our Subjects may enjoy what by Law is theirs, by a full and entire Adminiſtration of Juſtice throughout the Land, and by extending Our Mercy where it is wanted and deſerved.

And to the end that the fear of puniſhment may not engage any conſcious to themſelves of what is paſt, to a perſeverance in guilt for the future, by oppoſing the quiet and happineſs of their Coun-

Countrey, in the Reſtoration both of King, Peers, and People, to their juſt, antient and Fundamental Rights, We do by theſe preſents Declare, That We do grant a Free and General Pardon, which We are ready upon demand, to paſs under Our Great Seal of *England*, to all Our Subjects of what degree or quality ſoever, who within Forty days after the publiſhing hereof, ſhall lay hold upon this Our Grace and Favour, and ſhall by any publick Act declare their doing ſo, and that they return to the Loyalty and Obedience of good ſubjects; Excepting only ſuch perſons as ſhall hereafter be excepted by Parliament; thoſe onely excepted, let all Our ſubjects, how faulty ſoever, rely upon the Word of a King, ſolemnly given by this preſent Declaration, That no Crime whatſoever committed againſt Us or Our Royal Father before the publication of this, ſhall ever riſe in judge-

ment

ment, or be brought in queſtion againſt any of them, to the leaſt endamagement of them, either in their Lives, Liberties, or Eſtates, or (as far forth as lies in Our power) ſo much as to the prejudice of their reputations, by any reproach or term of diſtinction from the reſt of Our beſt Subjects: VVe deſiring and Ordaining, that henceforth all notes of diſcord, ſeparation, and difference of Parties be utterly aboliſhed among all Our ſubjects, whom We invite and conjure to a perfect union among themſelves, under Our Protection, for the re-ſettlement of Our juſt Rights and theirs, in a Free Parliament, by which, upon the VVord of a King, We will be adviſed.

And becauſe the paſsion and uncharitableneſs of the times have produced ſeveral opinions in Religion, by which men are engaged in Parties and Animoſities againſt each other, which when they

they ſhall hereafter unite in a freedom of converſation, will be compoſed, or better underſtood; VVe do declare a Liberty to tender Conſciences, and that no man ſhall be diſquieted, or called in queſtion for differences of Opinion in matter of Religion, which do not diſturb the peace of the Kingdom, and that We ſhall be ready to conſent to ſuch an Act of Parliament, as upon mature deliberation ſhall be offered to Us, for the full granting that Indulgence.

And becauſe in the continued diſtractions of ſo many years, and ſo many and great revolutions, many Grants and Purchaſes of Eſtates have been made to, and by many Officers, Souldiers and others, who are now poſſeſſed of the ſame, and who may be liable to Actions at Law, upon ſeveral Titles; We are likewiſe willing that all ſuch differences, and all things relating to ſuch Grants, Sales, and Pur-

chaſes ſhall be determined in Parliament, which can beſt provide for the juſt ſatisfaction of all men who are concerned.

And We do further declare, That We will be ready to conſent to any Act or Acts of Parliament to the purpoſes aforeſaid, and for the full ſatisfaction of all Arrears due to the Officers and Soldiers of the Army under the Command of General *Monck*, and that they ſhall be received into Our Service upon as good pay and conditions as they now enjoy.

Given under Our Signe Manual, and Privy Signet at Our Court at *Breda*, this $\frac{4}{14}$ day of *April* 1660. in the Twelfth year of Our Reign.

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# His Maiestie's LETTER TO THE House of Commons, From *Breda*, *April* 4/14. 1660.

CHARLES R.

TRuſty and Wel-beloved, We Greet you well. In theſe great and inſupportable afflictions and calamities under which the poor Nation hath been ſo long exerciſed, and by which it is ſo near exhauſted, We cannot think of a more natural and proper remedy, then to reſort to thoſe for Counſel and Advice, who have ſeen and obſerved the firſt beginning of our miſeries, the progreſs from bad to worſe, and the miſtakes and miſ-underſtandings which have produced and contributed to inconveniences which were not intended; and after ſo many revolutions, and the obſervation of what hath

attended them, are now truſted by Our good Subjects to repair the Breaches which are made, and to provide proper remedies for thoſe evils, and for the laſting peace, happineſs and ſecurity of the Kingdom.

We do aſſure you upon Our Royal word, that none of Our Predeceſſors have had a greater eſteem of Parliaments, then VVe have, in Our judgement, as well as from Our obligation; We do believe them to be ſo vital a part of the conſtitution of the Kingdom, and ſo neceſſary for the Government of it, that VVe well know, neither Prince nor People can be in any tolerable degree happy without them; and therefore you may be confident, that VVe ſhall always look upon their Councels as the beſt We can receive, and ſhal be as tender of their Priviledges, and as careful to preſerve and protect them, as of that which is moſt near to Our ſelf, and moſt neceſſary

neceſſary for Our own preſervation.

And as this is Our opinion of Parliaments, that their Authority is moſt neceſſary for the Government of the Kingdom, ſo VVe are moſt confident that you believe and finde, that the preſervation of the Kings Authority is as neceſſary for the preſervation of Parliaments; and that it is not the Name, but the Right conſtitution of them, which can prepare and apply proper remedies for thoſe evils which are grievous to the people, and which can thereby eſtabliſh their peace and ſecurity. And therefore VVe have not the leaſt doubt, but that you will be as tender in, and as jealous of any thing that may infringe Our Honor, or impair Our Authority, as of your own Liberty and Property, which is beſt preſerved by preſerving the other.

How far VVe have truſted you in this great Affair, and how much it is in your power

power to reſtore the Nation to all that it hath loſt, and to redeem it from any infamy it hath undergone, and to make King and People as happy as they ought to be; you will finde by Our incloſed Declaration, a Copy of which We have likewiſe ſent to the Houſe of Peers; and you will eaſily believe that We would not voluntarily, and of Our ſelf have repoſed ſo great a truſt in you, but upon an entire confidence that you will not abuſe it, and that you will proceed in ſuch a manner, and with ſuch due conſideration of Us who have truſted you, that We ſhall not be aſhamed of declining other aſsiſtance (which we have aſſurance of) and repairing to you for more natural and proper remedies for the evils we would be freed from, nor ſorry that we have bound up Our own intereſt ſo intirely with that of Our Subjects, as that We refer it to the ſame perſons to take care of Us, who are truſted

truſted to provide for them. We look upon you as wiſe and diſpaſsionate men, and good Patriots, who will raiſe up thoſe Banks and Fences which have been caſt down, and who will moſt reaſonably hope, that the ſame proſperity will again ſpring from thoſe roots from which it hath heretofore and always grown; nor can We apprehend that you will propoſe any thing to Us, or expect any thing from Us, but that We are as ready to give, as you to receive.

If you deſire the advancement and propagation of the Proteſtant Religion, we have by our conſtant profeſsion and practice of it, given ſufficient teſtimony to the world, that neither the unkindneſs of thoſe of the ſame Faith towards Us, nor the civilities and obligations from thoſe of a contrary profeſsion, (of both which we have had abundant evidence) could in the leaſt degree ſtartle Us, or make Us

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ſwerve from it; and nothing can be propoſed to manifeſt Our zeal and affection for it, to which VVe will not readily conſent. And VVe hope in due time Our ſelf to propoſe ſomewhat to you for the propagation of it, that will ſatisfie the world, that We have always made it both Our care and Our ſtudy, and have enough obſerved what is moſt like to bring diſadvantage to it.

If you deſire ſecurity for thoſe, who in theſe calamitous times, either wilfully or weakly have tranſgreſſed thoſe bounds which were preſcribed, and have invaded each others Rights, VVe have left to you to provide for their ſecurity and Indemnity, and in ſuch a way as you ſhall think juſt and reaſonable; and by a juſt computation of what men have done and ſuffered, as near as is poſsible, to take care that all men be ſatisfied, which is the ſureſt way to ſuppreſs and extirpate all

ſuch

ſuch uncharitableneſs and animoſity as might hereafter ſhake and threaten that peace, which for the preſent might ſeem eſtabliſhed. If there be a crying ſin, for which the Nation may be involved in the Infamy that attends it, We cannot doubt but that you will be as ſollicitous to redeem and vindicate the Nation from that guilt and infamy, as We can be.

If you deſire that Reverence and Obedience may be paid to the Fundamental Laws of the Land, and that Juſtice may be equally and impartially adminiſtred to all men, it is that which We deſire to be ſworn to Our ſelf, and that all perſons in Power and Authority ſhould be ſo too.

In a word, There is nothing that you can propoſe, that may make the Kingdom happy, which We will not contend with you to compaſs; and up-

on this confidence and assurance, We have thought fit to send you this Declaration, that you may, as much as is possible, at this distance, see Our heart, which when God shall bring Us nearer together (as We hope he will do shortly) will appear to you very agreeable to what We have professed; and We hope that We have made that right Christian use of Our Affliction, and that the Observation and Experience We have had in other Countries, hath been such, as that We, and We hope all Our Subjects, shall be the better for what We have seen and suffered.

We shall add no more, but Our Prayers to Almighty God, that He will so bless your Counsels, and direct your endeavours, that his Glory and Worship may be provided for, and the Peace, Honour and Happiness of the Nation may be established upon those Foundations

ons which can beſt ſupport it. And ſo We bid you farewell. Given at Our Court at *Breda* this ¼ day of *April*, 1660. in the Twelfth year of Our Reign.

Superſcribed,

*To Our Truſty and Wel-beloved, the Speaker of the Houſe of Commons.*

# His Maiestie's LETTER TO GENERAL *MONCK* (now Duke of *Albemarle*, &c.) From *Breda*, *April* $\frac{4}{14}$ 1660.

*CHARLES R.*

TRuſty and VVelbeloved, We greet you well: It cannot be believed but that VVe have been, are, and ever muſt be, as ſollicitous as VVe can, by all endeavours, to improve the Affections of Our good Subjects at home, and to procure the aſsiſtance of Our Friends and Allies abroad, for the recovery of that Right, which by the Laws of God and Man is unqueſtionable, and of which VVe have been ſo long diſpoſſeſſed by ſuch force, and with thoſe circumſtances, as VVe do not

not deſire to aggravate by any ſharp expreſsions, but rather wiſh, that the memory of what is paſſed, may be buried to the world. That VVe have more endeavoured to prepare, and to improve the affections of Our Subjects at home, for Our Reſtauration, then to procure aſſiſtance from abroad to invade either of Our Kingdoms, is as manifeſt to the world: And VVe cannot give a better evidence that VVe are ſtill of the ſame minde, then in this conjuncture, when common Reaſon muſt ſatisfie all men, that VVe cannot be without aſsiſtance from abroad, VVe chuſe rather to ſend to you, who have it in your own power to prevent that ruine and deſolation which a VVar would bring upon the Nation, and to make the whole Kingdom owe the Peace, Happineſs, Security, and Glory it ſhall enjoy, to your Vertue; and to acknowledge that your Armies have com-

complied with their Obligations for which they were first raised, for the preservation of the Protestant Religion, the Honour and Dignity of the King, the Priviledges of Parliament, the Liberty and Property of the Subject, and the Fundamental Laws of the Land; and that you have vindicated that Trust, which others most perfidiously abused and betrayed. How much We desire and resolve to contribute to those good ends, will appear to you by Our enclosed Declaration, which We desire you to cause to be published for the Information and satisfaction of all good Subjects, who do not desire a further effusion of precious Christian blood, but to have their peace and security founded upon that which can only support it; an Unity of affections amongst our selves, an equal Administration of Justice to men, restoring Parliaments to a full capacity of providing for all that is amiss, and the Laws

of

of the Land to their due veneration.

You have been your ſelves witneſſes of ſo many revolutions, and have had ſo much experience, how far any Power and Authority that is only aſſumed by paſsion and appetite, and not ſupported by Juſtice, is from providing for the happineſs and peace of the people, or from receiving any obedience from them, without which no Government can provide for them; that you may very reaſonably believe, that God hath not been well pleaſed with the attempts that have been made, ſince he hath uſually increaſed the confuſion, by giving all the ſucceſs that hath been deſired, and brought that to paſs without Effect, which the Deſigners have propoſed as the beſt means to ſettle and compoſe the Nation; and therefore we cannot but hope and believe, that you will concur with Us in the remedy We have applyed, which to humane underſtanding is only proper for

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the ills we all groan under; and that you will make your ſelves the bleſſed Inſtruments to bring this bleſsing of Peace and reconciliation upon King and People; it being the uſual method in which Divine Providence delighteth it ſelf, to uſe and ſanctifie thoſe very means which ill men deſign for the ſatisfaction of private and particular Ends and Ambition, and other wicked purpoſes, to wholſome and publick ends, and to eſtabliſh that good which is moſt contrary to the Deſigners; which is the greateſt manifeſtation of God's peculiar kindneſs to a Nation, that can be given in this world. How far We reſolve to preſerve your Intereſts, and reward your Services, We refer to Our Declaration; and We hope God will inſpire you to perform your Duty to Us, and to your Native Countrey, whoſe happine s cannot be ſeparated from each other.

We

We have intruſted Our Wel-beloved Servant Sir *John Greenvile*, one of the Gentlemen of Our Bed-chamber, to deliver this unto you, and to give Us an accompt of your reception of it, and to deſire you in Our Name, that it may be publiſhed. And ſo We bid you farewell.

Given at Our Court at *Breda*, this 14. of *April* 1660. In the Twelfth year of Our Reign.

Received 1. *May* 1660.

*To Our Truſty and Wel-beloved, General* Monck, *to be by him communicated to the Preſident and Council of State, and to the Officers of the Armies under his Command.*

# His Maiestie's LETTER

From *Breda, April* $\frac{4}{14}$ 1660.

TO THE

*Lord Major, Aldermen, and Common-Councel*
Of the City of *LONDON.*

CHARLES R.

TRusty and Wel-beloved, We Greet you well. In these great revolutions which of late have happened in that Our Kingdom, to the wonder and amazement of all the world, there is none that We have looked upon with more comfort, then the so frequent and publick manifestations of their affections to Us in the City of *London*, which hath exceedingly raised Our Spirits, and which, no

no doubt hath proceeded from the Spirit of God, and His extraordinary mercy to the Nation, which hath been encouraged by you, and your good example to assert that Government, under which it hath so many hundred years enjoyed as great felicity as any Nation in *Europe*, and to discountenance the imaginations of those, who would subject Our Subjects to a Government they have not yet devised; and to satisfie the pride and ambition of a few ill men, would introduce the most Arbitrary and Tyrannical Power that was ever yet heard of. How long we have all suffered under those and the like devices, all the world takes notice, to the no small reproach of the *English* Nation, which We hope is now providing for its own security and redemption, and will be no longer bewitched by those inventions:

How desirous We are to contribute to the obtaining the Peace and Happiness of Our Subjects, without further effusion of blood; and how far We are from desiring to recover what belongs to Us by a War, if it can be otherwise done, will appear to you by the inclosed Declaration, which together with this Our Letter, We have intrusted Our right Trusty and Well-beloved Cosin the Lord Viscount *Mordant*, and Our Trusty and Well-beloved Servant, Sir *John Greenvile* Knight, one of the Gentlemen of Our Bedchamber, to deliver to you, to the end that you, and all the rest of Our good Subjects of that Our City of *London* (to whom We desire it should be published) may know how far We are from the desire of revenge, or that the Peace, Happiness, and Security of the Kingdom should be raised upon any other

other Foundation then the Affection and Hearts of Our Subjects, and their own conſents : We have not the leaſt doubt of your juſt ſenſe of thoſe Our condeſcentions, or of your zeal to advance and promote the ſame good end, by diſpoſing all men to meet Us with the ſame affection and tenderneſs, in reſtoring the Fundamental Laws to that reverence that is due to them, and upon the preſervation whereof all our happineſs depends : And you will have no reaſon to doubt of enjoying your full ſhare in that happineſs, and of the improving it by Our particular affection to you. It is very naturall for all men to do all the good they can for their native Countrey, and to advance the honour of it : And as We have that full affection for the Kingdom in general, ſo We would not be thought

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to be without ſome extraordinary kindneſs for Our native City in particular, which We ſhall manifeſt on all accaſions, not onely by renewing their Charter, and confirming all thoſe Priviledges which they have received from Our Predeceſſors, but by adding and granting any new favours which may advance the Trade, Wealth, and Honour of that Our native City, for which We will be ſo ſollicitous, that We doubt not but that it will in due time receive ſome benefit and advantage in all thoſe reſpects, even from Our own obſervation and experience abroad: And We are moſt confident We ſhall never be diſappointed in Our expectation of all poſsible ſervice from your affections. And ſo We bid you farewell.

Given

Given at Our Court at *Breda*, the $\frac{1}{14}$ day of *April* 1660. in the Twelfth year of Our Reign.

*To Our Trusty and Wel-beloved, the Lord Mayor, Aldermen, and the Common-Councel of Our City of* London.

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His

# His Maiesties LETTER TO His Excellency the Lord General MONCK,

To be communicated to the

## Officers of the Army.

*Sent by Sir* Thomas Clerges.

Charles R.

TRuſty and Well-beloved, We Greet you well: You will eaſily believe that your Letter of the Fifth of this Moneth, by Sir *Thomas Clarges*, was very welcome to Us; And that as We muſt always acknowledge the infinite mercy of God Almighty, in diſpoſing the hearts of the Army in ſuch

ſuch an entire obedience to you, for the promoting and carrying on Our Service, and the Peace of the Kingdom, ſo We can never be without a juſt eſteem of ſuch a great and well diſciplined Army, upon which the eyes of the world are ſo much fixed. We muſt deſire you to return Our very hearty thanks to the Officers and Soldiers for their affection and obedience to Us; and to aſſure them from Us, that We ſhall always have an entire confidence in them, and ever acknowledge them to be the great Inſtruments of reſtoring Us to the Nation, and the Nation to Us, and Peace, and Happineſs, and Security to Us all: And therefore they may not onely with all imaginable confidence aſſure themſelves, that we will punctually perform whatever we have promiſed to them in Our Declaration or Letter, but that We will take them into Our particu-

lar care and Protection. And if the licence and diſtemper of the Time ſhall ſo far tranſport any men, as to preſume upon memory of former animoſities, and of what is paſt, to uſe any reproaches towards them, We will look upon ſuch perſons as diſturbers of the Peace and Security of the Kingdom, and ſhall cauſe them to be proſecuted accordingly. And towards this Settlement and Compoſure, and for the prevention of many inconveniences which may fall out, We think nothing ſo neceſſary as Our preſence with you, by which (in a very ſhort time) every member of the Army, who ſhall faithfully adhere to you in advancement of the Publick Peace, would, with the bleſsing of God, finde himſelf ſecured and provided for to his ſatisfaction : And longing for that bleſſed time, We bid you heartily farewell.

Given

Given at Our Court at the *Hague*, the 26th. day of *May* 1660. in the Twelfth year of Our Reign.

*To Our Truſty and Well-beloved General* Monck, *to be communicated to the Officers of the Army.*

# His Maiestie's GRACIOUS MESSAGE TO THE HOUSE of COMMONS.

Delivered by Mr. Secretary *Morris*, *June* 18. 1660.

CHARLES R.

WE have had too ample a manifestation of your Affection and Duty towards Us, the good effect whereof is notorious to the world, to make the least doubt of the continuance and improvement thereof, or in the least degree to dislike what you have done, or to complain of what you have left undone. We know well the weight of those Affairs which depend

depend upon your Counſels, and the time that muſt unavoidably be ſpent in Debates, where there muſt naturally be difference of Opinion and Judgement, amongſt thoſe whoſe deſires of the Publick peace and ſafety are the ſame; And neither We nor you muſt be overmuch troubled, if We finde Our good intentions, and the unwearied pains We take to reduce thoſe good intentions into real acts, for the quiet and ſecurity of the Nation, miſ-repreſented, and miſ-interpreted, by thoſe who are, in truth, afflicted to ſee the publick diſtractions, by Gods bleſsing, ſo near an end; and by others, upon whoſe weakneſs, fears and jealouſies, the activity and cunning of thoſe ill men, have too great an influence.

How wonderful and miraculous ſoever the great harmony of affecti-

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ons between Us and Our good Subjects is, and that it is ſo viſible and manifeſt to the world, that there ſcarce appears the view of any cloud to overſhadow or diſturb it; yet We muſt not think that God Almighty hath wrought the Miracle to that degree, that a Nation ſo miſerably divided for ſo many years, is ſo ſoon and entirely united in their affections and endeavours, as were to be wiſh'd; but that the evil Conſciences of many men continue ſo awake for miſchief, that they are not willing to take reſt themſelves, or to ſuffer others to take it: And We have all had too ſad experience of the unhappy effects of fears and jealouſies, how groundleſs and unreaſonable ſoever, not to think it very neceſſary to apply all timely and proper remedies to thoſe diſtempers, and to prevent the inconveniences

and

and miſchiefs, which too naturally flow from thence: We well foreſaw, that the great violation which the Laws of the Land had for ſo many years ſuſtained, had filled the hearts of the people with a terrible apprehenſion of inſecurity to themſelves, if all they had ſaid and done, ſhould be liable to be examined and puniſhed by thoſe Laws which had been ſo violated; and that nothing could eſtabliſh the ſecurity of King and People, but a full proviſion, that the returning to the Reverence and Obedience of the Law, (which is good for Us all) ſhould not turn to the ruine of any, who are willing and fit to receive that Protection hereafter from the Law, and to pay that Subjection to it that is juſt and neceſſary; and therefore We made that free offer of a General Pardon, in ſuch a manner

manner as is expreſſed in Our Declaration, and how ready and deſirous We are to make good the ſame, appears by Our Proclamation, which We have iſſued out upon, and according to your deſire.

However, it is evident, that all We have, or do offer, doth not enough compoſe the mindes of Our People, nor in their opinions can their ſecurity be provided for, till the Act of Indempnity and Oblivion be Paſſed; And We finde great induſtry is uſed by thoſe, (who do not wiſh that Peace to the Kingdom they ought to do) to perſwade Our good Subjects that We have no minde to make good Our promiſes, which, in truth, We deſire to perform for Our own ſake as well as theirs: And We do therefore very earneſtly recommend it to you, that all poſsible expedition be uſed

uſed in the Paſsing that moſt neceſſary Act, whereby Our good Subjects generally will be ſatisfied; that their Security is in their own hand, and depends upon their future actions, and that they are free for all that is paſt; and ſo all the endeavours of ill men will be diſappointed, which would perſwade them not to do well now, becauſe they have heretofore done amiſs. And We are the more engaged to this Our Recommendation, becauſe upon the reflection of your eminent Zeal and Affection for Our Service, and hearty Concurrence with Us in all We have deſired from you, men are apt to perſwade others (though they do not believe it themſelves) that the Paſsing of this Act is therefore deferred, becauſe We do not enough preſs the diſpatch of it,

which We do desire from Our heart, and are confident you will the sooner do, upon this Our earnest Recommendation.

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His

# His Maiestie's Gracious SPEECH TO THE HOUSE of PEERS,

The 27th of *July*, 1660.

## Concerning the ſpeedy Paſſing of the Bill of INDEMPNITY & OBLIVION.

*My Lords,*

WHen I came firſt hither to you, which was within two or three days after I came to *Whitehall*, I did with as much earneſtneſs as I could, both by My ſelf and the Chancellor, recommend to you

and the Houſe of Commons, the ſpeedy diſpatch of the Act of Indempnity, as a neceſſary Foundation of that Security We all pray for. I did ſince, by a particular Meſſage to the Houſe of Commons, again preſs them to haſten that inportant Work; And did likewiſe by a Proclamation, publiſh to all the Kingdom, That I did with impatience expect that that Act ſhould be preſented to Me for my Aſſent, as the moſt reaſonable and ſolid Foundation of that Peace, Happineſs and Security I hope and pray for to My ſelf and all My Dominions. I will not deny it to you, I thought the Houſe of Commons too long about that Work; and therefore, now it is come up to you, I would not have you guilty of the ſame delay. I thank God, I have the ſame Intentions and Reſolutions

now

now I am here with you, which I had at *Breda*, and believe that I owe My being here, to Gods bleſsing upon the Intentions and Reſolutions I then expreſſed to have. I will read to you what I then ſaid.

*And to the end that the Fear of puniſhment may not engage any, Conſcious to themſelves of what is paſſed, to a perſeverance in Guilt for the future, by oppoſing the Quiet and Happineſs of their Countrey, in the Reſtauration both of King, Peers and People, to their Juſt, Antient, and Fundamental Rights: We do by theſe Preſents Declare, That We do grant a Free and General Pardon, which We are ready, upon demand, to paſs under Our Great Seal of* England, *to all Our Subjects, of what degree or quality ſoever, who within Forty days after the Publiſhing hereof, ſhall lay hold upon this Our Grace and Favour, and ſhall by any*

*Pub-*

*lique act declare their doing ſo; And that they return to the Loyalty and Obedience of good Subjects, (excepting onely ſuch perſons as ſhall hereafter be excepted by Parliament.) Thoſe onely excepted, let all Our loving Subjects, how faulty ſoever, rely upon the Word of a King, ſolemnly given by this preſent Declaration, That no Crime whatſoever committed againſt Us or Our Royal Father, before the Publication of this, ſhall ever riſe in Judgement, or be brought in Queſtion againſt any of them, to the leaſt endamagement of them, either in their Lives, Liberties, or Eſtates, or (as far forth as lies in Our Power) ſo much as to the Prejudice of their Reputations, by any Reproach, or Term of Diſtinction from the reſt of Our beſt Subjects: We deſiring and Ordaining, That henceforward all Notes of Diſcord, Separation and Difference of Parties be utterly aboliſhed*

*aboliſhed among all Our Subjects, whom We invite and conjure to a perfect Union among themſelves under Our Protection, for the Re-ſettlement of Our Juſt Rights, and theirs, in a Free Parliament; By which, upon the Word of a King, We will be adviſed.*

My Lords, if you do not joyn with me in extinguiſhing this Fear, which keeps the hearts of men awake, and apprehenſive of Safety and Security; You keep Me from performing My Promiſe, which if I had not made, I am perſwaded neither I nor you had been now here: I pray let us not deceive thoſe who brought, or permitted us to come together. I knew well there were ſome men who could neither forgive themſelves, or be forgiven by Us; And I thank you for your Juſtice towards thoſe, the immedi-

mediate Murtherers of My Father; And I will deal truly with you, I never thought of excepting any other. I pray think well upon what I have offered, and the benefit you and I have received from that offer, and encourage and oblige all other perſons, by not excluding them from the benefit of this Act. This Mercy and Indulgence is the beſt way to bring them to a true repentance, and to make them more ſevere to themſelves, when they finde We are not ſo to them. It will make them good Subjects to Me, and good Friends and Neighbours to you; and We have then all Our end, and you ſhall finde this the ſecureſt expedient to prevent future miſchief: Therefore I do earneſtly deſire and conjure you, to depart from all particular Animoſities and Revenge, or memory of paſt Provocations, and that you will Paſs this Act without other exceptions, then of thoſe who were imme-

immediately guilty of that Murther of my Father. My Lords, I have told you my opinion, and I hope you will be of the ſame. If any perſons appear of ſuch dangerous and obſtinate Principles, that the Peace of the Kingdom cannot be preſerved whileſt they have liberty in it, ſome other courſe may be taken, that they ſhall not be able to do hurt; and I aſſure you, there is nothing can enable them to do ſo much harm, as the deferring the Paſsing this Act.

I hope I need ſay nothing of *Ireland*, and that they alone ſhall not be without the benefit of my Mercy: they have ſhewed much affection to me abroad, and you will have a care of my Honour, and of what I have promiſed to them. I do again conjure you, that you will uſe all expedition in the diſpatch of this Bill.

# His Maiesties Gracious SPEECH TO BOTH HOUSES OF PARLIAMENT,

On the 29th day of *August* 1660. at the Paſſing of the ACT of

*Free Pardon, Indempnity and Oblivion,*

And ſeveral other Acts.

*My Lords and Gentlemen of the Houſe of Commons,*

I Have been here ſome times before with you, but never with more willingneſs than I am at this time: And there be few men in the Kingdom, who have longed more impatiently to have theſe Bills Paſſed, than I have done to Paſs them; and I hope they will be the Foundation of much Security and Happineſs to us all.

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I do very willingly pardon all that is pardoned by this Act of Indempnity, to that time which is mentioned in the Bill; nay, I will tell you, that from that time to this day, I will not uſe great ſeverity, except in ſuch caſes where the malice is notorious, and the Publick Peace exceedingly concerned. But for the time to come, the ſame diſcretion and conſcience which diſpoſed me to the clemency I have expreſſed, which is moſt agreeable to my Nature, will oblige me to all rigor and ſeverity, how contrary ſoever it be to my Nature, towards thoſe who ſhall not now aquieſce, but continue to manifeſt their Sedition and diſlike of the Government, either in action or words. And I muſt conjure you all (my Lords and Gentlemen) to concur with me in this juſt and neceſſary Severity; and that you will in your ſeveral Stations be ſo jealous of the Publick Peace, and of my

particular Honor, that you will cauſe exemplary Juſtice to be done upon thoſe who are guilty of ſeditious Speeches or Writings, as well as thoſe who break out into Seditious Actions: And that you will believe thoſe who delight in reproaching and traducing my Perſon, not to be well affected to you and the Publick Peace. Never King valued himſelf more upon the affections of his People then I do; nor do I know a better way to make my ſelf ſure of your affections, then by being juſt and kinde to you all: And whilſt I am ſo, I pray let the world ſee that I am poſſeſſed of your affections.

For your Pole-Bill, I do thank you as much as if the mony were to come into my own Coffers; and wiſh with all my heart, that it may amount to as great a ſum as you reckon upon. If the work be well and orderly done, to which it is deſigned, I am ſure I ſhall be the rich-

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er by it in the end; and upon my word, if I had wherewithal, I would my ſelf help you, ſo much I deſire the buſineſs done. I pray very earneſtly, as faſt as money comes in, diſcharge that great burthen of the Navy, and disband the Army as faſt as you can; and till you can diſband the reſt, make a proviſion for their ſupport.

I do conjure you, as you love me, let me not hear the noiſe of Free-quarter, which will be imputed to my want of Care and Government, how innocent ſoever I am; and therefore be ſure you prevent it.

I am ſo confident of your affections, that I will not move you in any thing that immediately relates to my ſelf; and yet I muſt tell you, I am not richer, that is, I have not ſo much money in my Purſe as when I came to you; the truth is, I have lived principally ever ſince upon what

what I brought with me, which was indeed your money; for you ſent it to me, and I thank you for it. The weekly expence of the Navy, eats up all you have given me by the Bill of Tonnage and Poundage. Nor have I been able to give my Brothers one ſhilling ſince I came into *England*, nor to keep any Table in my houſe but what I eat my ſelf. And that which troubles me moſt, is, to ſee many of you come to me to *Whitehall*, and to think that you muſt go ſomewhere elſe to ſeek your dinner.

I do not mention this to you, as any thing that troubles me, do but take care of the Publick, and for what is neceſſary for the peace and quiet of the Kingdom, and take your own time for my own particular, which I am ſure you will provide for with as much affection and frankneſs as I can deſire.

His

# His Maiestie's SPEECH.

*My Lords and Gentlemen,*

IF my preſence here had not been requiſite for the Paſsing theſe many Bills, I did always intend to ſee you together before your Adjournment, that I might again thank you for the many good things you have done for Me and the Kingdom; And in truth I do thank you more for what you have done for the Publick, then what you have done for my own particular, and yet I do thank you too for that with all my heart: But I confeſs to you, I do thank you

you more for the proviſion you have made to prevent Free-quarter, during the time the Army ſhall be disbanding, which I take to be given for my ſatisfaction, then I do for the other Preſent you have made me for my own particular occaſions; and I do promiſe you, which is the beſt way I can take to gratifie you, I will not apply one peny of that money to my own particular occaſions, what ſhift ſoever I make, till it is evident to me, that the Publick will not ſtand in need of it; and if it do, every peny of it ſhall be disburſed that way; and I dare ſay I ſhall not be the poorer for it.

I cannot but take notice of one particular Bill I have Paſſed, which may ſeem of an extraordinary nature, that concerning the Duke of

of *Somerſet*, but you all know it is for an traordinary Perſon, who hath merited as much of the King My Father and My Self, as a Subject can do; and I am none of thoſe, who think that Subjects by performing their duties in an extraordinary manner, do not oblige their Princes to reward them in an extraordinary manner; there can be no danger from ſuch a Precedent, and I hope no man will envy him, becauſe I have done what a good Maſter ſhould do to ſuch a Servant.

*My Lords and Gentlemen*, I will not deny to you, that I had ſome Inclination, when I conſented upon your deſire to your Receſs, to have made a Seſsion, which I thought moſt agreeable to the ancient order of Parliaments, and I hope you will all joyn with Me in reducing the proceedings of Parliaments to the ancient Rules and Orders of Parliaments, the deviation from which hath done us

no good, and I think there were never ſo many Bills paſſed together, as I have this day given My Aſſent to, without a Seſſion: But upon the Deſire and Reaſons given by the Houſe of Commons, for an Adjournment without a Seſsion, I did very willingly depart from that Inclination, and do as willingly give you leave and direct you that you Adjourn your ſelves till the Sixth day of *November*, when I hope you will all meet again, and in the mean time that you will be all welcome to your Countreys, and do me much ſervice there.

I have many other particulars to ſay and recommend to you, in which I cannot enough truſt my own memory, and therefore I ſhall command the Chancellour to ſay the reſt to you.

(After His Majeſty had ended His Speech, the Lord Chancellor ſaid as followeth.)

My

*My Lords and Gentlemen,*

THe King tells you that He hath commanded me to ſay many particulars to you; and the truth is, He hath charged me with ſo many, that I have great reaſon to fear, that I ſhall ſtand in much need of His Mercy, for omitting many things He hath given me in command, at leaſt for delivering them in more Diſorder and Confuſion, then matters of ſuch moment and Importance ought to be to ſuch an Aſſembly, for which the King Himſelf hath even a kind of Reverence, as well as an extraordinary Kindneſſe. I am to mention ſome things He hath done already, and many things He intends to do during this Receſs, that you may ſee, how well

content ſoever He is, that you ſhould have Eaſe, and Pleaſure, and Refreſhment, He hath deſigned work enough for Himſelf.

The King hath thanked you for the Proviſion you have made that there may be no free Quarter during the time the Army ſhall be Disbanding, and hath told you what He will do with that Money you have given Him, if there ſhould want wherewithall to Disband it; And now I hope you will all believe, that His Majeſty will conſent to the Disbanding: He will do ſo; And yet He does not take it unkindly at their hands, who have thought that his Majeſty would not Disband this Army; It was a ſober and a rational Jealouſie; No other Prince in *Europe* would be willing to Disband ſuch an Army; An Army to which Victo-

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ry is entailed, and which, humanely ſpeaking, could hardly fail of Conqueſt whitherſoever He ſhould lead it; And if God had not reſtored His Majeſty to that rare felicity, as to be without apprehenſion of danger at home or from abroad, and without any Ambition of taking from His Neighbours what they are poſſeſſed of, Himſelf would never Disband this Army; an Army, whoſe Order and Diſcipline, whoſe Sobriety and Manners, whoſe Courage and Succeſs hath made it famous and terrible over the world; An Army of which the King and his two Royal Brothers may ſay, as the noble *Grecian* ſaid of *Æneas*,

*——Stetimus tela aſpera contra,*
*Contulimuſque manus, experto credite, quantus*
*In clypeum aſſurgat, quo turbine torqueat haſtam.*

They have all three in ſeveral Countries found themſelves engaged in the midſt of theſe Troops, in the heat and rage of Battle; and if any common Souldier (as no doubt many may) will demand the old *Romans* priviledge for having encountred Princes ſingle, upon my Conſcience, he will find both Favour and Preferment: They have all three obſerved the Diſcipline, and felt, and admired, and loved the Courage of this Army, when they were the worſe for it; and I have ſeen them in a ſeaſon when there was little elſe of comfort in their view, refreſh themſelves with joy, that

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the *Engliſh* had done the great work, the *Engliſh* had got the day, and then pleaſe themſelves with the Imagination what wonders they ſhould perform in the head of ſuch an Army: And therefore when His Majeſty is ſo entirely poſſeſſed of the affection and Obedience of this Army, and when it hath merited ſo much from Him, Can it be believed, or imagined, that He can without ſome regret part with them? No: My Lords and Gentlemen, He will never part with them; and the only ſure way never to part with them, is to Disband them: Should it be otherwiſe, they muſt be expoſed to the daily Importunity of His great Neighbours and Allies; and how could he refuſe to lend them his Troops, of which He hath no uſe Himſelf? His Majeſty knows they are too good *Engliſh* men, to wiſh

that

that a ſtanding Army ſhould be kept up in the bowels of their own Countrey; that they who did but *in Bello pacis gerere negotium*, and who, whilſt an Army, lived like good Husbandmen in the Countrey, and good Citizens in the City, will now become really ſuch, and take delight in the benefit of that Peace they have ſo honeſtly and ſo wonderfully brought to paſs: The King will part with them, as the moſt indulgent Parents part with their Children for their education, and for their preferment; He will prefer them to Disbanding, and prefer them by Disbanding; and will alwaies retain ſuch a kindneſs for them, and ſuch a memory of the ſervice they have done Him, that both Officers and Souldiers, after they are disbanded, ſhall alwaies

always finde ſuch countenance, favor, and reward from His Majeſty, that He doubts not, but if He ſhould have occaſion to uſe their Service, they will again reſort to Him with the ſame alacrity, as if they had never been disbanded: And if there be any ſo ill amongſt them (as there can be but very few, if any) who will forfeit that Favor and Protection they may have from Him, by any withſtanding His Majeſties commands, and the full and declared ſenſe of the Kingdom; His Majeſty is confident they will be as odious to their companions, as they can be to any other honeſt men.

*My Lords and Gentlemen*, I am in the next place, by the Kings command, to put you in minde of the Act of Indempnity, not of any Grants or Conceſsions, or Releaſes He made to you in that Act; I have nothing of that in charge; no Prince hath ſo excellent a

memory to forget the Favors he doth; But of what He hath done againſt you in that Act, how you may be undone by that Act, if you are not very careful to perform the Obligations He hath laid upon you in it; the Clauſe I am to put you in minde of, is this, *And to the intent and purpoſe that all names and terms of diſtinction may be likewiſe put into utter Oblivion: Be it further Enacted by the Authority aforeſaid, That if any perſon or perſons, within the ſpace of Three years next enſuing, ſhall preſume maliciouſly to call, or alledge, or object againſt any other perſon or perſons any name or names, or other words of reproach, any way leading to revive the memory of the late differences, or the occaſion thereof, That then every ſuch perſon, ſo as aforeſaid offending, ſhall forfeit, &c.* It is no matter for the Penalty, it is too cheap a one; the King wiſhes it had been greater,

and

and therefore hath by His juſt Prerogative (and 'tis well for us He hath ſuch a Prerogative) added another Penalty more inſupportable, even His high Diſpleaſure againſt all who ſhall ſwerve from this Clauſe in the Act. Give me leave to tell you, That as any name or names, or other words of reproach, are expreſly againſt the letter, and puniſhable accordingly; ſo evil and envious looks, murmuring and diſcontented hearts, are as directly againſt the equity of this Statute, a direct breach of the Act of Indempnity, and ought to be puniſhed too; and I believe they may be ſo. You know Kings are in ſome ſenſe called Gods, and ſo they may in ſome degree be able to look into mens hearts; and God hath given us a King who can look as far into mens hearts as any Prince alive; and He hath great skill in Phyſiognomy too, you would wonder what

Calculations He hath made from thence; and no doubt, if He be provoked by evil looks, to make a further enquiry into mens hearts, and findes thoſe corrupted with the Paſsions of Envy and Uncharitableneſs, He will never chuſe thoſe hearts to truſt and rely upon. He hath given us a Noble and Princely example, by opening and ſtretching His Arms to all who are worthy to be His Subjects, worthy to be thought Engliſh men, by extending His Heart with a pious and a grateful joy to finde all His Subjects at once in His Arms, and himſelf in theirs; and ſhall we fold our Arms towards one another, and contract our hearts with Envy and Malice to each other, by any ſharp memory of what hath been unneighborly or unkindly done heretofore? What is this but to rebel againſt the Perſon of the King, againſt the excellent Example

ample and Vertue of the King, againſt the known Law of the Land, this bleſſed Act of Oblivion?

*My Lords and Gentlemen*, The King is a Suitor to you, makes it His ſuit very heartily, That you will joyn with Him in reſtoring the whole Nation to its Primitive Temper and Integrity, to its old good manners, its old good humor, and its old good nature; Good nature, a vertue ſo peculiar to you, ſo appropriated by God Almighty to this Nation, that it can be tranſlated into no other Language, hardly practiſed by any other people; and that you will by your example, by the candor of your Converſation, by your Precepts, and by your Practiſe, and by all your Intereſt, teach your Neighbors and your Friends, how to pay a full obedience to this clauſe of the Statute, how to learn this excellent art of Forgetfulneſs.

Let

Let them remember, and let us all remember, how ungracious, how indecent, how ugly, the inſolence, the fierceneſs, the brutiſhneſs of their Enemies appeared to them; and we may piouſly and reaſonably believe, that Gods indignation againſt them, for their want of bowels, for their not being Engliſh men, (for they had the hearts of *Pagans* and *Infidels*) ſent a Whirlwind in a moment to blow them out of the World, that is, out of a capacity to do more miſchief in the World, except we practiſe their Vices, and do that our ſelves which we pretend to deteſt them for.

Let us not be too much aſhamed, as if what hath been done amiſs, proceeded from the humor, and the temper, and the nature of our Nation. The *Aſtrologers* have made us a fair excuſe, and truly I hope a true one; all the motions of theſe laſt Twenty years have been

been unnatural, and have proceeded from the evil influence of a malignant Star; and let us not too much deſpiſe the influence of the Stars: And the ſame *Aſtrologers* aſſure us, that the malignity of that Star is expired; the good *genius* of this Kingdom is become Superior, and hath maſtered that malignity, and our own good old Stars govern us again, and their influence is ſo ſtrong, that with our help, they will repair in a year what hath been decaying in twenty; and they onely ſhall have no excuſe from the Star, who continue their malignity, and own all the ill that is paſt to be their own, by continuing and improving it for the time to come.

If any body here, or any where elſe, be too much exalted with what he hath done, or what he hath ſuffered, and from thence thinks himſelf warranted

to

to reproach others, let him remember the ſtory of *Nicephorus*; it is an excellent ſtory, and very applicable to ſuch diſtempers: He was a pious and religious man, and for his Piety and Religion was condemned to the fire; when he was led to execution, and when an old Friend who had done him injury enough, fell at his feet and asked his pardon; the poor man was ſo elated with the triumph he was going unto, with the glory of Martyrdom, that he refuſed to be reconciled unto him; upon which he was diſappointed of his end; and for this uncharitableneſs, the Spirit of God immediately forſook him, and he apoſtatized from the Faith.

Let all thoſe who are too proud of having been as they think leſs faulty then other men, and ſo are unwilling to be reconciled to thoſe who have offended them, take heed of the Apoſtacy

of

of *Nicephorus*, and that thoſe fumes of Envy and Uncharitableneſs, and Murmuring, do not ſo far tranſport and intoxicate them, that they fall into thoſe very Crimes, they value themſelves for having hitherto declined.

*But my Lords and Gentlemen*, whileſt we conſpire together, to execute faithfully this part of the Bill, to put all old names and terms of diſtinction into utter Oblivion; let us not finde new names and terms to keep up the ſame, or a worſe diſtinction: If the old reproaches of Cavalier, and Round-Head, and Malignant, be committed to the Grave; let us not finde more ſignificant and better words, to ſignifie worſe things; let not Piety and Godlineſs grow into terms of reproach, and diſtinguiſh between the Court and the City and the Country; and let not Piety and Godlineſs be meaſured by a moroſity in Manners, an affectation

fectation of Geſture, a new mode and tone of Speaking; at leaſt, let not our Conſtitutions and Complexions make us be thought of a contrary Party; and becauſe we have not an affected auſterity in our looks, that we have not Piety in our hearts. Very merry men have been very godly men; and if a good *Conſcience* be a continual *Feaſt*, there is no reaſon but men may be very merry at it.

You, Mr. *Speaker*, have this day made a Noble Preſent to the King. Do you think that if you and your worthy Companions had brought it up with folded Arms, down-caſt Looks, with Sighs and other Inſtances of Deſperation, it would not have been a very Melancholick Preſent? Have not your frank and dutiful Expreſsions, that chearfulneſs and vivacity in your Looks, rendered it much more acceptable, much more

more valuable? No Prince in Chriſtendom loves a chearful giver, ſo well as *God Almighty* does; and he of all gifts, a chearful heart: And therefore I pray let not a cloudy and diſconſolate face, be the onely or the beſt ſign of Piety and Devotion in the heart.

I muſt ask your pardon for miſplacing much of this Diſcourſe, which I ſhould have mentioned, when I came to ſpeak of the Miniſters Bill; they I hope will endeavor to remove theſe new marks of Diſtinction and Reproaches, and keep their Auditories from being impoſed upon by ſuch Characters and Deſcriptions. The King hath paſſed this Act very willingly, and done much to the end of this Act before; yet hath willingly admitted you to be ſharers and partners with Him in the Obligation: I may ſay confidently, His Majeſty hath never denied His

Confirmation to any man in poſſeſsion who hath asked it; and they have all had the effect of it, except ſuch who upon examination and enquiry, appeared not worthy of it, and ſuch who though they are pardoned, cannot yet think themſelves worthy to be prefer'd. His Majeſty well knows, that by this Act He hath gratified and obliged many worthy and pious men, who have contributed much to His Reſtauration, and who ſhall always receive freſh evidence of His Majeſties favor and kindneſs; but He is not ſure that He may not likewiſe have gratified ſome who did neither contribute to His coming in, nor are yet glad that He is in; how comes it elſe to paſs, that He receives ſuch frequent Information of Seditious Sermons in the City, and in the Countrey; in which, all induſtry is uſed to alienate the Affections of the people, and to infuſe Jealouſies into

into them of the King and His Government: They talk of introducing Popery, of evil Counſellors, and ſuch other old Calumnies as are pardoned by this Act of Indempnity.

His Majeſty told you when He was laſt here, what rigor and ſeverity He will hereafter uſe, how contrary ſoever it is to His Nature, in theſe caſes; and conjured you, *My Lords and Gentlemen*, to concur with Him in this juſt and neceſſary Severity, which I am ſure you will do with your utmoſt vigilance, and that you will believe that too much ill cannot befal thoſe who do the beſt they can to corrupt His Majeſties Nature, and to extinguiſh His Mercy.

*My Lords and Gentlemen*, I told you I was to acquaint you with ſome things His Majeſty intends to do during this Receſs, that you may ſee He will give no intermiſsion to His own Thoughts for

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the Publick good, though for a time He diſpences with your Aſsiſtance.

He doth conſider the infinite importance the Improvement of Trade muſt be to this Kingdom, and therefore His Majeſty intends forthwith to eſtabliſh a Council for Trade, conſiſting of ſome Principal Merchants of the ſeveral Companies; to which He will adde ſome Gentlemen of Quality and Experience; and for their greater honor and encouragement, ſome of my Lords of His own Privy Council.

In the next place, His Majeſty hopes that by a well-ſetled Peace, and Gods great bleſsing upon Him and you, this Nation will in a ſhort time flouriſh to that degree, that the Land of *Canaan* did, when *Eſau* found it neceſſary to part from his Brother. ——For their riches were more, than that they might dwell together, and the Land where-

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in they were, could not bear them, becauſe of their Cattle. We have been our ſelves very near this Pinacle of Happineſs, and the hope and contemplation that we may be ſo again, diſpoſes the King to be very ſolicitous for the Improvement and Proſperity of His Plantations abroad, where there is ſuch large room for the Induſtry and Reception of ſuch who ſhall deſire to go thither: And therefore His Majeſty likewiſe intends to erect and eſtabliſh a Council for thoſe Plantations, in which, Perſons well qualified ſhall be wholly intent upon the good and advancement of thoſe Plantations.

There are two other Particulars, which I am commanded to mention, which were both mentioned and recommended to you by His Majeſty in His Declaration from *Breda*:

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The one, for the Confirmation of Sales, or other recompence for Purchaſers: The other, for the compoſing thoſe Differences and Diſtempers in Religion, which have too much diſturbed the Peace of the Kingdom. Two very weighty particulars, in which His Majeſty knows you have ſpent much time, and concerning which, He ſhould have heard from you before this time, if you had not met with great Difficulties in the Diſquiſition of either.

For the firſt, His Majeſty hath not been without much thought upon the Argument, and hath done much towards the accommodation of many particular Perſons; and you ſhall not be at your journeys end, before His Majeſty will put that buſineſs concerning Sales into ſuch a way of Diſpatch, that He doubts not you will finde a good progreſs made in it before your coming together

gether again, and I believe the Perſons concerned, will be very much too blame, if they receive not good ſatisfaction: And ſome of you who ſtay in Town, ſhall be adviſed and conſulted with in that ſettlement.

The other, of Religion, is a ſad Argument indeed; It is a Conſideration that muſt make every Religious Heart to bleed, to ſee Religion which ſhould be the ſtrongeſt Obligation and Ciment of Affection, and Brotherly Kindneſs and Compaſsion, made now by the perverſe Wranglings of paſsionate and froward Men, the ground of all Animoſity, Hatred, Malice and Revenge. And this unruly and unmanly Paſsion (which no queſtion the Divine Nature exceedingly abhors) ſometimes, and I fear too frequently tranſports thoſe who are in the right, as well as thoſe who are in the wrong, and leaves the latter more

excuſable then the former, when men who finde their Manners and Diſpoſitions very conformable in all the neceſſary Obligations of Humane Nature, avoid one anothers Converſation, and grow firſt unſociable, and then uncharitable to each other, becauſe one cannot think as the other doth. And from this ſeparation we intitle God to the Patronage of, and Concernment in our Fancies and Diſtinction, and purely for his ſake hate one another heartily. It was not ſo of old, when one of the moſt ancient Fathers of the Church tells us, That Love and Charity was ſo ſignal and eminent in the Primitive Chriſtians, that it even drew Admiration and Envy from their Adverſaries. *Vide* (*inquiunt*) *ut invicem ſe diligunt!* Their Adverſaries in that in which they moſt agreed, in their very proſecution of them, had their Paſsions and Animoſities amongſt themſelves;

ſelves; they were onely Chriſtians, that loved, and cheriſhed, and comforted, and were ready to die for one another; *Quid nunc illi dicerent Chriſtiani, ſi noſtra viderent tempora?* Says the incomparable *Grotius*: How would they look upon our ſharp and virulent Contentions in the debates of *Chriſtian Religion*, and the Bloody Wars that have proceeded from thoſe Contentions, whileſt every one pretended to all the Marks which are to attend upon the true Church, except onely that which is inſeparable from it, *Charity to one another.*

*My Lords and Gentlemen*, This Diſquiſition hath coſt the King many a ſigh, many a ſad hour, when he hath conſidered the almoſt irreparable reproach the *Proteſtant Religion* hath undergone, from the Diviſions and Diſtractions which have been ſo notorious within this Kingdom.

What pains he hath taken to compoſe them, after ſeveral Diſcourſes with Learned and Pious Men of Different Perſwaſions, you will ſhortly ſee by a Declaration He will publiſh upon that occaſion; by which you will ſee His great indulgence to thoſe who can have any Protection from *Conſcience*, to differ with their Brethren. And I hope God will ſo bleſs the Candor of His Majeſty in the Condeſcentions He makes, That the Church as well as the State, will return to that Unity and Unanimity, which will make both King and People as happy as they can hope to be in this World.

*My Lords and Gentlemen*, I ſhall conclude with the Kings hearty Thanks to you, not onely for what you have done towards Him, which hath been very Signal, but for what you have done towards each other; for the excellent Cor-

Correſpondence you have maintained; for the very Seaſonable Deference and Condeſcention you have had for each other, which will reſtore *Parliaments* to the Veneration they ought to have. And ſince His Majeſty knows, that you all deſire to pleaſe Him, you have given Him ample evidence, that you do ſo; He hath appointed me to give you a ſure Receipt to attain that good end, it is a Receipt of His own preſcribing, and therefore is not like to fail:

Be but pleaſed your ſelves, and perſwade others to be ſo; contrive all the ways imaginable for your own happineſs, and you will make Him the beſt pleaſed, and the moſt happy Prince in the World.

HIS

# HIS MAJESTIES DECLARATION

TO ALL

His Loving Subjects of His Kingdom of *England* and Dominion of *Wales*,

Concerning

# Eccleſiaſtical Affairs.

CHARLES R.

HOw much the Peace of the State is concerned in the Peace of the Church, and how difficult a thing it is to preſerve Order and Government in Civil, whileſt there is no Order or Government in Eccleſiaſtical Affairs, is evident to the World; and this little part of the World, Our own Dominions hath had ſo late experience of it, that

that We may very well acquieſce in the Concluſion, without enlarging Our Self in diſcourſe upon it, it being a ſubject We have had frequent occaſion to contemplate upon, and to lament, abroad as well as at home.

In Our Letter to the *Speaker* of the Houſe of Commons from *Breda*, We declared how much We deſired the Advancement and Propagation of the Proteſtant Religion: That neither the unkindneſs of thoſe of the ſame Faith towards Us, nor the Civilities and Obligations from thoſe of a contrary Profeſſion (of both which We have had abundant evidence) could in the leaſt degree ſtartle Us, or make Us ſwerve from it, and that nothing can be propoſed to manifeſt Our Zeal and Affection for it, to which We will not readily conſent: And We ſaid then, That We did hope in due time, Our Self to propoſe

poſe ſomewhat for the Propagation of it, that will ſatisfie the World, that We have always made it both Our Care and Our Study, and have enough obſerved what is moſt like to bring diſadvantage to it. And the truth is, We do think Our Self the more competent to propoſe, and with Gods aſsiſtance to determine many things now in difference, from the time We have ſpent, and the experience We have had in moſt of the Reformed Churches abroad, in *France*, in the *Low-Countries*, and in *Germany*, where We have had frequent Conferences, with the moſt Learned men, who have unanimouſly lamented the great Reproach the Proteſtant Religion undergoes from the Diſtempers and too Notorious Schiſms in Matters of Religion in *England*: And as the moſt Learned amongſt them have always with great Submiſsion and Reverence acknowledged

ledged and magnified the eſtabliſhed Government of the Church of *England*, and the great countenance and ſhelter the Proteſtant Religion received from it, before theſe unhappy times: So many of them have with great Ingenuity and Sorrow confeſſed, that they were too eaſily miſled by miſ-information and prejudice into ſome diſeſteem of it, as if it had too much complied with the Church of *Rome*; whereas they now acknowledge it to be the beſt Fence God hath yet raiſed againſt Popery in the World: And We are perſwaded, they do with great Zeal wiſh it reſtored to its old Dignity and Veneration.

When We were in *Holland*, We were attended by many grave and learned Miniſters from hence, who were looked upon as the moſt able and principal Aſſertors of the Presbyterian opini-

ons, with whom We had as much Conference as the multitude of Affairs which were then upon Us would permit Us to have; and to Our great Satisfaction and Comfort found them Persons full of Affection to Us, of Zeal for the Peace of the Church and State, and neither Enemies (as they have been given out to be) to Episcopacy, or Liturgy, but modestly to desire such alterations in either, as without shaking Foundations, might best allay the present distempers, which the Indisposition of the time, and the tenderness of some mens Consciencies had contracted: For the better doing whereof, We did intend upon Our first arrival in this Kingdom to call a Synod of Divines, as the most proper expedient to provide a proper remedy for all those differences and dis-satisfactions which had or should arise in matters of Religion; and in the mean time, We

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publiſhed in Our Declaration from *Breda* a Liberty to tender Conſciences; and that no man ſhould be diſquieted or called in queſtion for differences of opinion in matter of Religion, which do not diſturb the Peace of the Kingdom, and that We ſhall be ready to conſent to ſuch an Act of Parliament as upon mature deliberation ſhall be offered to Us, for the full granting that Indulgence.

Whileſt We continued in this temper of Minde and Reſolution, and have ſo far complied with the perſwaſion of particular Perſons, and the diſtemper of the time, as to be contented with the exerciſe of Our Religion in Our own Chappel, according to the conſtant practice and Laws eſtabliſhed, without enjoyning that practice, and the obſervation of thoſe Laws, in the Churches of the Kingdom; in which We

have undergone the Cenſure of many, as if We were without that Zeal for the Church, which We ought to have, and which by Gods Grace, We ſhall always retain: We have found Our Self not ſo candidly dealt with as We have deſerved, and that there are unquiet and reſtleſs Spirits, who without abating any of their own diſtemper, in recompence of the Moderation they finde in Us, continue their bitterneſs againſt the Church, and endeavor to raiſe Jealouſies of Us, and to leſſen Our Reputation by their Reproaches, as if We were not true to the Profeſsions We have made: And in order thereunto, they have very unſeaſonably cauſed to be Printed, publiſhed, and diſperſed throughout the Kingdom a Declaration heretofore Printed in Our Name, during the time of Our being in *Scotland*, of which We ſhall ſay no more than

than that the Circumſtances by which We were enforced to ſign that Declaration, are enough known to the World; And that the worthieſt and greateſt part of that Nation did even then deteſt and abhor the ill uſage of Us in that particular, when the ſame Tyranny was exerciſed there by the power of a few ill men, which at that time had ſpread it ſelf over this Kingdom; and therefore We had no reaſon to expect that We ſhould at this ſeaſon, when We are doing all We can to wipe out the memory of all that hath been done amiſs by other men, and, We thank God, have wiped it out of Our own Remembrance, have been Our Self aſſaulted with thoſe Reproaches, which We will likewiſe forget.

Since the Printing this Declaration, ſeveral ſeditious Pamphlets and Quæres have been publiſhed and ſcattered abroad,

broad, to infuſe diſlike and Jealouſies into the hearts of the People, and of the Army, and ſome who ought rather to have repented the former miſchief they have wrought, than to have endeavored to improve it, have had the hardineſs to publiſh, that the Doctrine of the Church, againſt which no man with whom We have conferred hath excepted, ought to be reformed as well as the Diſcipline.

This over-paſsionate and turbulent way of proceeding, and the Impatience We finde in many for ſome ſpeedy determination in theſe matters, whereby the mindes of men may be compoſed, and the Peace of the Church eſtabliſhed, hath prevailed with Us to invert the method We had propoſed to Our Self, and even in order to the better calling and compoſing of a Synod (which the preſent Jealouſies will hardly agree upon)

upon) by the aſsiſtance of Gods bleſſed Spirit, which We daily invoke and ſupplicate to give ſome determination Our Self to the matters in difference, until ſuch a Synod may be called, as may without paſsion or prejudice, give Us ſuch farther aſsiſtance towards a perfect Union of Affections, as well as ſubmiſsion to Authority, as is neceſſary: And We are the rather induced to take this upon Us, by finding upon the full Conference We have had with the learned men of ſeveral perſwaſions, that the miſchiefs, under which both the Church and State do at preſent ſuffer, do not reſult from any formed Doctrine or Concluſion which either Party maintains or avows, but from the Paſsion and Appetite and Intereſt of particular Perſons, who contract greater prejudice to each other, from thoſe Affections, than would naturally

naturally riſe from their Opinions; and thoſe diſtempers muſt be in ſome degree allayed, before the meeting in a Synod can be attended with better ſucceſs, than their meeting in other places, and their diſcourſes in Pulpits have hitherto been; and till all thoughts of Victory are laid aſide, the humble and neceſſary thoughts for the Vindication of Truth cannot be enough entertained.

We muſt for the honor of all thoſe of either perſwaſion with whom We have conferred, declare; That the Profeſsions and Deſires of all for the advancement of Piety and true Godlineſs, are the ſame; their Profeſsions of Zeal for the Peace of the Church, the ſame; of Affection and Duty to Us, the ſame: They all approve Epiſcopacy; they all approve a ſet Form of Liturgy; and they all diſapprove and diſlike the Sin of Sacriledge, and the Alienation

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of the Revenue of the Church; And if upon theſe excellent Foundations, in ſubmiſsion to which there is ſuch a harmony of Affections, any Superſtructures ſhould be raiſed, to the ſhaking thoſe Foundations, and to the contracting and leſſening the bleſſed gift of Charity, which is a vital part of Chriſtian Religion, We ſhall think Our Self very unfortunate, and even ſuſpect that We are defective in that adminiſtration of Government with which God hath entruſted Us.

We need not profeſs the high Affection and eſteem We have for the Church of *England* as it is eſtabliſhed by Law; the Reverence to which hath ſupported us, with Gods bleſsing, againſt many temptations; nor do We think that Reverence in the leaſt degree diminiſhed by Our Condeſcentions, not peremptorily to inſiſt on ſome particulars of Ceremony, which, however intro-

duced by the Piety and Devotion, and Order of former times, may not be so agreeable to the present, but may even lessen that Piety and Devotion, for the improvement whereof they might happily be first introduced, and consequently may well be dispensed with; and We hope this charitable compliance of Ours will dispose the minds of all men to a cheerful submisson to that Authority, the preservation whereof is so necessary for the Unity and Peace of the Church; and that they will acknowledge the support of the Episcopal Authority, to be the best support of Religion, by being the best means to contein the minds of men within the Rules of Government: And they who would restrain the exercise of that holy function within the Rules which were observed in the Primitive times, must remember and consider, that the Ecclesiastical Power being in those blessed times

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alwaies ſubordinate and ſubject to the Civil, it was likewiſe proportioned to ſuch an extent of Juriſdiction as was moſt agreeable to that: And as the Sanctity and Simplicity, and Reſignation of that Age, did then refer many things to the Biſhops, which the policy of ſucceeding Ages would not admit, at leaſt did otherwiſe provide for; ſo it can be no reproach to primitive Epiſcopacy, if where there have been great alterations in the Civil Government, from what was then, there have been likewiſe ſome difference and alteration in the Eccleſiaſtical, the Eſſence and Foundation being ſtill preſerved. And upon this ground, without taking upon Us to cenſure the Government of the Church in other Countreys, where the Government of the State is different from what it is here, or enlarging Our Self upon the Reaſons

why, whileſt there was an Imagination of erecting a Democratical Government here in the State, they ſhould be willing to continue an Ariſtocratical Government in the Church; It ſhall ſuffice to ſay, that ſince by the wonderful bleſsing of God, the hearts of this whole Nation are returned to an obedience to Monarchique Government in the State, it muſt be very reaſonable to ſupport that Government in the Church which is eſtabliſhed by Law, and with which the Monarchy hath flouriſhed through ſo many Ages, and which is in truth as ancient in this Iſland as the Chriſtian Monarchy thereof; and which hath alwaies in ſome reſpects or degrees been enlarged or reſtrained, as hath been thought moſt conducing to the Peace and Happineſs of the Kingdome; and therefore VVe have not the leaſt doubt but that the preſent Biſhops will think the preſent

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Conceſsions now made by Us to allay the preſent diſtempers, very juſt and reaſonable, and will very cheerfully conform themſelves thereunto.

1. VVe do in the firſt place Declare, Our purpoſe and Reſolution is and ſhall be to promote the power of Godlineſs, to encourage the exerciſes of Religion both publique and private, and to take care that the Lords day be applied to holy exerciſes, without unneceſſary divertiſements; and that inſufficient, negligent, and ſcandalous Miniſters be not permitted in the Church: And that as the preſent Biſhops are known to be men of great and exemplar Piety in their lives, which they have manifeſted in their notorious and unexampled Sufferings during theſe late diſtempers; and of great and known ſufficiency of learning; So VVe ſhall take ſpecial Care, by the aſſiſtance of God, to prefer no men to that

Office and Charge, but men of Learning, Virtue, and Piety, who may be themſelves the beſt examples to thoſe who are to be Governed by them; And VVe ſhall expect, and provide the beſt VVe can, that the Biſhops be frequent Preachers, and that they do very often Preach themſelves in ſome Church of their Dioceſs, except they be hindred by ſickneſs, or other bodily infirmities, or ſome other juſtifiable occaſion, which ſhall not be thought juſtifiable if it be frequent.

2. Becauſe the Dioceſſes, eſpecially ſome of them, are thought to be of too large extent; VVe will appoint ſuch a Number of Suffragan Biſhops in every Dioceſs as ſhall be ſufficient for the due performance of their work.

3. No Biſhop ſhall Ordain, or exerciſe any part of Juriſdiction which appertains to the Cenſures of the Church, without

without the advice and aſsiſtance of the Presbyters; And no Chancellors, Commiſſaries, or Officials, as ſuch, ſhall exerciſe any Act of Spiritual Juriſdiction in theſe caſes (*viz.*) Excommunication, Abſolution, or wherein any of the Miniſtry are concerned, with reference to their Paſtoral Charge. However our intent and meaning is to uphold and maintain the Profeſsion of the Civil Law, ſo far and in ſuch matters as it hath been of uſe and practiſe within Our Kingdoms and Dominions; Albeit as to Excommunication, Our VVill and Pleaſure is, that no Chancellor, Commiſſary, or Official ſhall Decree any Sentence of Excommunication or Abſolution, or be Judges in thoſe things wherein any of the Miniſtry are concerned, as is aforeſaid. Nor ſhall the Arch-Deacon exerciſe any Juriſdiction without the advice and aſsiſtance of ſix Miniſters of his

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Arch-Deaconry, whereof three to be nominated by the Biſhop, and three by the election of the major part of the Presbyters within the Arch-Deaconry.

4. To the end that the Deans and Chapters may be the better fitted to afford Councel and Aſsiſtance to the Biſhops, both in Ordination and the other Offices mentioned before; We will take care that thoſe Preferments be given to the moſt learned and Pious Presbyters of the Dioceſs; And moreover, that an equal number (to thoſe of the Chapter) of the moſt learned, pious, and diſcreet Presbyters of the ſame Dioceſs, annually choſen by the major vote of all the Preſbyters of that Dioceſs preſent at ſuch Elections, ſhall be alwaies adviſing and aſsiſting, together with thoſe of the Chapter, in all Ordinations, and in every part of Juriſdiction which appertains to the Cenſures of the Church, and

and at all other ſolemn and important actions in the exerciſe of the Eccleſiaſtical Juriſdiction wherein any of the Miniſtery are concerned: Provided, that at all ſuch meetings, the number of the Miniſters ſo elected, and thoſe preſent of the Chapter ſhall be equal, and not exceed one the other, and that to make the numbers equal, the Juniors of the exceeding number be withdrawn, that the moſt ancient may take place: Nor ſhall any Suffragan Biſhop Ordain or exerciſe the fore-mentioned Offices and Acts of Spiritual Juriſdiction, but with the advice and aſſiſtance of a ſufficient number of the moſt judicious and pious Presbyters, annually choſen, as aforeſaid, within his Precincts: And Our Will is, that the great Work of Ordination be conſtantly and ſolemnly performed by the Biſhop and his aforeſaid Presbytery, at the four ſet times and ſeaſons appointed by

the Church for that purpoſe.

5. We will take care that Confirmation be rightly and ſolemnly performed, by the Information, and with the Conſent of the Miniſter of the place; who ſhall admit none to the Lord's Supper, till they have made a credible Profeſsion of their Faith, and promiſed Obedience to the Will of God, according as is expreſſed in the Conſiderations of the Rubrick before the Catechiſm; And that all poſsible diligence be uſed for the Inſtruction and Reformation of ſcandalous Offenders, whom the Miniſter ſhall not ſuffer to partake of the Lord's Table, until they have openly declared themſelves to have truly repented, and amended their former naughty lives, as is partly expreſſed in the Rubrick, and more fully in the Canons; Provided there be place for due Appeals to Superior Powers. But beſides the Suffragans and their Preſbytery,

bytery, every Rural Dean (thoſe Deans, as heretofore, to be nominated by the Biſhop of the Dioceſs) together with three or four Miniſters of that Deanery, choſen by the major part of all the Miniſters within the ſame, ſhall meet once in every moneth, to receive ſuch complaints as ſhall be preſented to them by the Miniſters or Church-Wardens of the reſpective Pariſhes; and alſo to compoſe all ſuch differences betwixt party and party, as ſhall be referred unto them by way of Arbitration, and to convince Offenders, and reform all ſuch things as they finde amiſs, by their Paſtoral Reproofs and Admonitions, if they may be ſo reformed: And ſuch matters as they cannot by this Paſtoral and Perſwaſive way compoſe and reform, are by them to be prepared for, and preſented to the Biſhop; at which meeting any other Miniſters of that Deanery, may,

if they pleaſe, be preſent and aſsiſt. Moreover, the Rural Dean and his Aſſiſtants are in their reſpective Diviſions, to ſee that the children and yonger ſort be carefully inſtructed by the reſpective Miniſters of every Pariſh, in the Grounds of Chriſtian Religion, and be able to give a good acount of their Faith and Knowledge, and alſo of their Chriſtian Converſation conformable thereunto, before they be confirmed by the Biſhop, or admitted to the Sacrament of the Lord's Supper.

6. No Biſhop ſhall exerciſe any Arbitrary Power, or do or impoſe any thing upon the Clergy or the People, but what is according to the known Law of the Land.

7. We are very glad to finde, that all with whom We have conferred, do in their Judgements approve a Liturgy, or ſet Form of Publick Worſhip, to be lawful; which in Our Judgement, for the

the preſervation of Unity, and Uniformity, We conceive to be very neceſſary: And though We do eſteem the Liturgy of the Church of *England*, contained in the Book of Common Prayer, and by Law eſtabliſhed, to be the beſt We have ſeen; and We believe that We have ſeen all that are extant and uſed in this part of the World, and well know what Reverence moſt of the Reformed Churches, or at leaſt the moſt Learned men in thoſe Churches have for it; Yet ſince We finde ſome exceptions made againſt ſeveral things therein, We will appoint an equal number of Learned Divines of both Perſwaſions, to re-view the ſame, and to make ſuch alterations as ſhall be thought moſt neceſſary; and ſome additional Forms (in the Scripture phraſe, as near as may be) ſuited unto the nature of the ſeveral parts of Worſhip, and that it be left to the Miniſters choice

choice to uſe one or other at his diſcretion. In the mean time, and till this be done, although We do heartily wiſh and deſire, that the Miniſters in their ſeveral Churches, becauſe they diſlike ſome Clauſes and Expreſsions, would not totally lay aſide the uſe of the Book of Common Prayer, but read thoſe parts againſt which there can be no exception; which would be the beſt inſtance of declining thoſe marks of diſtinction, which We ſo much labour and deſire to remove; yet in compaſsion to divers of Our good Subjects, who ſcruple the uſe of it as now it is, Our Will and Pleaſure is, that none be puniſhed or troubled for not uſing it, until it be reviewed, and effectually Reformed, as aforeſaid.

8. Laſtly, Concerning Ceremonies, which have adminiſtred ſo much matter of difference and contention, and which have been introduced by the Wiſdom and

and Authority of the Church, for edification, and the improvement of Piety: We ſhall ſay no more, but that We have the more eſteem of all, and Reverence for many of them, by having been preſent in many of thoſe Churches where they are moſt aboliſhed, or diſcountenanced; And it cannot be doubted, but that, as the Univerſal Church cannot introduce one Ceremony in the Worſhip of God, that is contrary to Gods Word expreſſed in the Scripture; ſo every National Church, with the Approbation and Conſent of the Soveraign Power, may, and hath always introduced ſuch particular Ceremonies, as in that conjuncture of time are thought moſt proper for edification, and the neceſſary improvement of Piety and Devotion in the People, though the neceſſary practice thereof cannot be deduced from Scripture; And that which before was, and in it ſelf is indifferent,

different, ceaſes to be indifferent, after it is once eſtabliſhed by Law: And therefore Our preſent Conſideration and Work is, to gratifie the private Conſciences of thoſe who are grieved with the uſe of ſome Ceremonies, by indulging to, and diſpencing with their omitting thoſe Ceremonies; not utterly to aboliſh any which are Eſtabliſhed by Law, (if any are practiſed contrary to Law, the ſame ſhall ceaſe) which would be unjuſt, and of ill example; and to impoſe upon the Conſcience of ſome, for the ſatisfaction of the Conſcience of others, which is otherwiſe provided for. As it could not be reaſonable that men ſhould expect that We ſhould Our Self decline, or enjoyn others to do ſo, to receive the Bleſſed Sacrament upon Our Knees, which in Our Conſcience is the moſt humble, moſt devout, and moſt agreeable poſture for that holy Duty, becauſe

ſome

ſome other men, upon reaſons beſt, if not only known to themſelves, chooſe rather to do it ſitting or ſtanding : We ſhall leave all deciſions and determinations of that kinde, if they ſhall be thought neceſſary for a perfect and entire Unity and Uniformity throughout the Nation, to the advice of a National Synod, which ſhall be duly called, after a little time, and a mutual Converſation between perſons of different perſwaſions, hath mollified thoſe diſtempers, abated thoſe ſharpneſſes, and extinguiſhed thoſe jealouſies which make men unfit for thoſe Conſultations; And upon ſuch Advice, We ſhall uſe Our beſt endeavour that ſuch Laws may be eſtabliſhed, as may beſt provide for the Peace of the Church and State. Provided that none ſhall be denied the Sacrament of the Lord's Supper, though they do not uſe the geſture of kneeling in the act of receiving.

In the mean time, out of Compaſsion and Compliance towards thoſe who would forbear the Croſs in Baptiſm, We are content that no man ſhall be compelled to uſe the ſame, or ſuffer for not doing it: But if any Parent deſire to have his Childe Chriſtened according to the Form uſed, and the Miniſter will not uſe the Sign, it ſhall be lawful for that Parent to procure another Miniſter to do it: And if the proper Miniſter ſhall refuſe to omit that Ceremony of the Croſs, it ſhall be lawful for the Parent, who would not have his Childe ſo Baptized, to procure another Miniſter to do it, who will do it according to his deſire.

No man ſhall be compelled to bow at the Name of JESUS, or ſuffer in any degree for not doing it, without reproaching thoſe who out of their Devotion continue that ancient Ceremony of the Church.

For

For the uſe of the Surplice, We are contented that all men be left to their liberty to do as they ſhall think fit, without ſuffering in the leaſt degree for wearing or not wearing it; Provided, that this liberty do not extend to Our own Chappel, Cathedral, or Collegiate Churches, or to any Colledge in either of Our Univerſities; but that the ſeveral Statutes and Cuſtoms for the uſe thereof in the ſaid places, be there obſerved as formerly.

And becauſe ſome men, otherwiſe pious and learned, ſay they cannot conform unto the Subſcription required by the Canon, nor take the Oath of Canonical Obedience; We are content, and it is Our Will and Pleaſure, (ſo they take the Oaths of Allegiance and Supremacy) that they ſhall receive Ordination, Inſtitution, and Induction, and ſhall be permitted to exerciſe their Function,

and to enjoy the Profits of their Livings, without the ſaid Subſcription or Oath of Canonical Obedience: And moreover, That no perſons in the Univerſities ſhall for the want of ſuch Subſcription, be hindred in the taking of their Degrees. Laſtly, That none be judged to forfeit his Preſentation or Benefice, or be deprived of it, upon the Statute of the Thirteenth of Queen *Elizabeth*, Chapter the Twelfth, ſo he read and declare his aſſent to all the Articles of Religion, which only concern the Confeſsion of the true Chriſtian Faith, and the Doctrine of the Sacraments, compriſed in the Book of Articles, in the ſaid Statute mentioned. In a word, We do again renew what We have formerly ſaid in Our Declaration from *Breda*, for the liberty of tender Conſciences, that no man ſhall be diſquieted or called in queſtion for differences of Opinion in matters of Religion, which

which do not disturb the Peace of the Kingdom; and if any have been disturbed in that kinde since Our arrival here, it hath not proceeded from any Direction of Ours.

To conclude, and in this place to explain what We mentioned before, and said in Our Letter to the House of Commons from *Breda*, That We hoped in due time, Our Self to propose somewhat for the Propagation of the Protestant Religion, that will satisfie the World, that We have always made it both Our Care and Our Study, and have enough observed what is most like to bring disadvantage to it: We do conjure all Our Loving Subjects to acquiesce in, and submit to this Our Declaration concerning those differences which have so much disquieted the Nation at home, and given such offence to the Protestant Churches abroad, and brought such reproach upon

upon the Proteſtant Religion in general, from the enemies thereof; as if upon obſcure notions of Faith and Fancy, it did admit the practice of Chriſtian Duties and Obedience to be diſcountenanced and ſuſpended, and introduce a Licence in Opinions and Manners, to the prejudice of the Chriſtian Faith. And let Us all endeavour, and emulate each other in thoſe endeavours, to countenance and advance the Proteſtant Religion abroad, which will be beſt done by ſupporting the Dignity and Reverence due to the beſt Reformed Proteſtant Church at home; and which being once freed from the Calumnies and Reproaches it hath undergone from theſe late ill times, will be the beſt ſhelter for thoſe abroad, which will, by that Countenance, both be the better protected againſt their enemies, and be the more eaſily induced to compoſe the differences amongſt themſelves, which

which give their enemies more advantage againſt them: And We hope and expect, that all men will henceforward forbear to vent any ſuch Doctrine in the Pulpit, or to endeavour to work in ſuch manner upon the Affections of the People, as may diſpoſe them to an ill opinion of Us and the Government, and to diſturb the Peace of the Kingdom. Which if all men will in their ſeveral Vocations endeavour to preſerve with the ſame Affection and Zeal We Our Self will do; all Our good Subjects will, by Gods bleſſing upon Us, enjoy as great a meaſure of Felicity, as this Nation hath ever done, and which We ſhall conſtantly labour to procure for them, as the greateſt bleſsing God can beſtow upon Us in this World.

*Given at Our Court at* Whitehall, *this Twenty fifth day of* October, 1660.

FINIS.

MVSEVM
BRITAN
NICVM

*LONDON*,

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1660.